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The True Dominion of Christ

A CRITICISM OF CHRISTIAN SCIENCE

AND A PLEA FOR
THE CHURCH'S HEALING

By E. F. H. FRERE

WITH A PREFACE BY THE
REV. J. R. ILLINGWORTH, D.D.

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BY

E. F. H. FRERE

AUTHOR OF

"Positive Christianity: an Answer to Christian Science"

WITH A PREFACE BY THE

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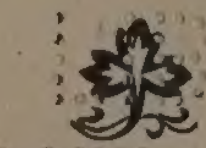

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PREFACE

THE writer of the following pages has asked me for a short preface; and if any recommendation of mine can be of use, I am most glad to give it. One would not naturally wish to speak unkindly of any movement which means well, and has, on occasion, been helpful. But the case of the self-styled Christian Science is, as is here well pointed out, altogether too serious for easy tolerance. It is a misnomer; for no Christian can admit its Christianity, and still less would any scientific man recognize its science. At the same time it proclaims, with some exaggeration, one truth, which is both scientific and Christian—the influence of the mind over the body. And like other sects, it owes its success to the possession of this element of truth. On the strength of this many people are attracted to it, without any adequate realization of the disloyalty to their Christian

creed which this involves. A careful and thoughtful comparison, therefore, of the two systems, such as is here presented to the reader, ought to be of the greatest use in spreading sound knowledge upon the subject. The philosophical assumptions of Christian Science are first criticized with what I think will be found to be great clearness; and the central doctrines of Christianity are thus contrasted in their fullness and proportion with the arbitrary and fragmentary teaching of the new sect, while the concluding thoughts on the Christian attitude towards health and the healing of disease seem to me both sound and suggestive.

J. R. ILLINGWORTH.

AUTHOR'S PREFACE

A WORD or two only is needed by way of introduction to the chapters that follow. It is to be feared that their somewhat desultory character will be easily observed. They are in fact a collection rather than a connected whole: and the second part is really separate from the first.

The first attacks Christian Science for claiming to be Christian, or to be a religion, or a philosophy, or a science: and endeavours to show the way in which the revelation of the Incarnation surpasses it. It endeavours to assert, that is to say, the Dominion of CHRIST as a supreme religious dominion.

The second part endeavours more directly to show the Dominion of CHRIST in nature and science, as well as in the greater field of spirit and religion. Only on a low plane of thought can there be any conflict between the works of GOD in nature and the works

of God in grace. Our glory therefore is to see without fear the Dominion of our Lord in both.

The second part further shows that the Church must absorb all that is good in facts of healing, and must set upon them its own special seal: the power of the Risen Lord for healing. Here again, therefore, is proclaimed the Dominion of Christ.

E. F. H. FRERE.

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PART I

Christian Science and Christianity Contrasted

I

INTRODUCTION

An examination of the relation of Christian Science to Christianity is a serious matter. This sounds, no doubt, sufficiently obvious, but let us see what is really entailed in such a statement: for I hold that it is not by any means certain that, when such an examination takes place, it is conducted really seriously.

It is not, of course, necessary that people should enter on such a course without any previous bias of opinion, for that is not within the region of the possible. But it is necessary that people should be possessed of fair and open minds, and it is necessary also that such examination should not be merely superficial. People cannot, for example, discuss the subject to any purpose who have not some knowledge of both Christian Science and Christian literature.

I am pushing this point of the seriousness of the inquiry thus, because of the ordinary

tendency the other way: people are, generally speaking, unscholarly and ready to have an opinion on any subject. Now, a tendency to decide between two opinions on superficial grounds is extremely harmful: it may mean, in the case now before us, that a man gives up the Faith in which he was bred, and takes up Christian Science, without any serious consideration of their respective fundamental merits. Something he finds in Christian Science which appeals to him, possibly to the highest part of his nature, with the result that he is off with the old and on with the new in the twinkling of an eye. But this is to act very superficially. On the face of it the step is an extremely serious one, that leads us from an old and tried Faith to a new one. While behind that again lies the question, already alluded to, of their respective fundamental merits. You do not choose a house to live in by its outer attractions, the beauty of its decorations, the charm of its plan, for in spite of these the house may topple down: but you seek to find one in which beauty and charm are combined with solid foundations. The whole question must there-

fore be approached with deliberation: whether in the case of those who are considering it as forming a turning point in their life's choice; or of those who take rather an academic than a practical interest in the matter.

What are some of the points in such an examination which will ensure a careful inquiry? In the first place, it must be remembered that Christian Science puts forth a philosophy as well as a religion; it must, therefore, be tried in the schools of philosophy. Christianity has been so tried for 1900 years.

Again, Christian Science has, or lays claim to have, a theology. This, too, must be examined. If it is found merely to have taken over the Christian one as it stands, it will, at any rate, have one which has withstood a long attack. But if, on the other hand, it is found that the theology of Christian Science differs from that of Christianity, then it must be tried afresh. The burden of proof lies with it, since it is the new-comer. But who remembers this when he is attracted by the "New Thing"? Let us, then, insist on the seriousness of the examination: on the fact that we must go to the root of the matter.

The ignorant can never judge anything, nor yet can the superficial. A new faith must be well tried, and tried on all sides.

Now let us come a little more to detail: and discuss the *methods* by which a comparison of Christian Science and Christianity may be made.

In the first place the method must be one which *is on the same level throughout*, not superficial in one place, and fundamental in the other, but sound and solid in every part. We must not, therefore, compare Mrs. Eddy's *Science and Health* on the one side with popular Christianity on the other, but rather with doctrinal and philosophic Christian literature. On the other hand, we cannot attack Christian Science from the conversation we hear about it, nor even from the mouths of faithful adherents who take their belief practically and simply, and do not realize, any more than the ordinary Christian realizes in his own case, the underlying construction of their system. We must examine its records: its authoritative dogmas.

Again, *attention must be paid to the proportion of ground belonging to each system*, if we are to

discover the respective merits of the two. Does one cover a larger field of life and experience than the other? A system is good and true in proportion as it fits with all the facts which concern it, and at the same time covers the whole ground. A system of philosophy and religion is good and true in proportion as it fits with human nature as a whole, in all its bearings; that system, in fact, will be best which makes the man the best man, which gives him most thorough satisfaction for all his needs: which makes his life the most completely practical. A theory is quite worthless which does not fit with experience, and does not cover the whole ground concerned.

But how will *Science and Health* stand such tests as these? What about its garbled account of the Christian Faith? — local, popular, superficial account that it is, as it lies scattered about Mrs. Eddy's book. What about its sense of proportion? or the way in which it fits with a wide field of life and experience? The word Health at once *saute aux yeux*, the prominence which is given to it, and the fact of how much of life is left

unsatisfied: these furnish examples of the poverty of the Christian Science system. Of which more later.

Once more, in the matter of practical religion it must be remembered that the Scientists are a small and a new body, and that in consequence they naturally are very active, and are to be seen at their best. In comparing them, therefore, with Christians, it must be kept in mind that in a country where people are, so to speak, born into the Christian Faith, and where the masses in a great measure profess Christianity, it is difficult to effect any true comparison from general results. (In saying this, I must not be supposed to be granting that Christians suffer in comparison with Christian Scientists.) It remains, therefore, necessary to look at the highest examples of each way of thinking. Only so can a really just judgment be made. To put it plainly, the question is as to how Mrs. Eddy compares with a great Christian saint.

Into all these points now raised it will be our task to go more fully as we proceed: but now, for a moment let us give our attention to another matter.

It is a familiar thing to those who are in the habit of pondering over the mysterious nature of man's existence to find difficulties, insoluble difficulties; indeed, the greater the thinker the greater also the mystery, or the insoluble difficulty. But there are others to whom questions arise chiefly in the way of practical life: for example, they are conscientious, and they wish to see goodness prevail, they look at what comes immediately before them, rather than at the world-wide problem of good and evil. They then desire some method by which to escape from what seems puzzling and perplexing, and they catch at a theory in the hope of finding themselves satisfied. Maybe they do find themselves satisfied, their new theory brings to them real good, their life is ennobled, their ideals heightened. This seems to be the end, and it is for them a certain end attained, the theory contains something which is true and good for them perhaps. But that is not really the end, it is only an end for an individual; we do not know that it will remain so for them, still less do we know that it would ever become an end for most people. This theory, then,

must be tried in the fire of more far-seeing thought. The real thinkers must be asked how a practical popular theory will stand before those accustomed to ponder on the deep mysteries of life. Will it stand, will it solve those mysteries, those problems? If it will, of course we shall welcome it proportionately; if it cannot, if it gives forth only a superficial solution, then it is untrue, and further, it is harmful. It is untrue, because the solution is no solution, and it will be found to fail at some point. It is harmful, because for one who will accept it, there is another who will discover its hollowness: and be thrust further from truth.

Perhaps Christian Scientists will pardon me for saying that there seems to be something of this kind going on amongst themselves. It is difficult to conceive that the first kind of person just alluded to, namely, the thinker, could be satisfied with the treatment Mrs. Eddy gives to the mysteries of life. That mystery of evil, that problem of pain! the mystery of the relations of the finite and the Infinite, the world of phenomena, the mysterious interaction of the

body and mind! Can they be glibly dismissed? And are they not glibly dismissed when they are ignored, as they are ignored directly any one gives out that half of what goes to form the mystery does not exist?

To the thinker that is no solution. What is meant by not existing? What is a mortal belief? Where does it come from? he demands. "You have not explained the mystery: any more than you would demolish my house if you came and stood in front of it and said, "There is no house here." And if there is no better answer, the thinker returns to the attitude which is satisfied to accept the mystery of mind and matter.

The philosopher Lotze, after much earnest searching as to the origin of evil, could only say that it remained a mystery in the inscrutable wisdom of God (by which he in no way meant that God was evil in His own nature). Is it likely that Mrs. Eddy can throw any light on the matter by saying that evil does not exist?

But I am wandering from the introductory nature of this article, and anticipating a future inquiry: so I pass on, merely drawing

attention to the fact that the mysteries with which Mrs. Eddy is concerned are old, and perfectly familiar, but the question remains, Are we any nearer an explanation of them by her teaching?

The last point upon which to touch must be that one which especially draws attention to Christian Science. I allude to the matter of health. I should prefer to put the teaching with regard to this in a place by itself in Mrs. Eddy's system. If in other matters we do not find ourselves enlightened, but only notice the poverty and hollowness of her system, in this we come upon something which at any rate makes us pause. This mind-cure, though we believe it has many, and must have many, failures, yet has its successes. It is, therefore, well to see if such successes justify the building up on its foundation of such an edifice as Christian Science has built upon it. This is the great testing point of the system. If it can be shown that sickness and death, as we know them here and now, can be done away with, then we have made a real advance in knowledge. But to do this we shall expect some

success which distinctly follows up the theory enunciated. Such a wonderful theory must give us some overwhelming, even if supremely rare, example. The question, then, must be something as follows: Does Christian Science show us sufficient success to justify its theory? Does it fit with facts? It will be no light matter to us to learn that if sufficiently spiritual we can escape physical death: but we cannot take up so important a theory without some prospect, if only some remote prospect, of its fulfilment. Can they give us one?

The fact that a certain amount of illness can be cured by spirit or mind is hardly enough; for we find that is now a recognized fact of psychology: and yet psychology does not consider that it leads to a deathless life here. For this additional teaching we must have additional evidence. Is it forthcoming?

Mrs. Eddy makes a bold synthesis of the universe, to which she gives the name of Christian Science or Divine Science. It lies with us to see whether her synthesis will bear analysis.

II

PHILOSOPHY

The cardinal doctrine of Mrs. Eddy is that of Divine Science or Christian Science: this it is which constitutes the synthesis to which allusion was made in the last chapter. Mrs. Eddy tells us that after observation and thought she was able to demonstrate this proposition, that "Mind is all and matter is naught." The theory, then, that mind is everything, and its corollary that everything which is not mind does not exist at all, gives us a synthetic principle for the universe: to which is attached the name of Science, Christian Science, Divine Science. (As Miss Carta Sturge has pointed out, this is not the customary use of the word Science.*)

Let us now see what we must expect of this Divine Science if it is worthy of its name.

The ordinary process by which a science is arrived at, I take to be something as follows.

* *The Truth and Error of Christian Science*, p. 6.

A collection is made of known facts, and a working hypothesis is formed. Such a hypothesis continues to be tried by every possible fact and every possible experiment which concerns the matter in hand. If it stands the tests to which it is put, the working hypothesis may attain the dignity of becoming a known scientific law: if it is found not to fit with facts, it is cast out.

Thus a science comes into being, by the putting together of experience, using experience to make a synthesis, which, when once made, is expected to bear successfully any analysis, any picking to pieces, any test of its accuracy; and without these it is neither scientific nor true.

This does not necessarily entail the principle that no one experiment shall ever fail: for in any one case other conditions may be present which are outside the domain proper of the law which is being investigated: but it does mean that, if left to itself, the law will hold good. Thus the action of the law of gravitation may fail in a given case, it may, e.g., be arrested by the human will; I may put out my hand, let us say, and catch the

falling apple; but if no disturbing conditions arise the apple will inevitably fall to the ground, and will thereby demonstrate the truth of the scientific law of gravitation.

This, then, is what we have to expect of Divine Science, of this doctrine, "Mind is all, and matter is naught." It has been built up, we learn, by thought and observation, till passing the stage of a working hypothesis it has reached the stage of a Science, a scientific truth: available, that is to say, in every single case in which no other extraneous conditions interfere. To give an example of such disturbing conditions, resulting in a failure of the Christian Science doctrine, there is the case of failing to cure a disease. This, the healer would say, is due to a want of belief; and we, as we grant that there is some positive truth in mind-cure, will not be concerned wholly to deny this statement: certainly, it may be due to a want of belief; on the other hand it may not: and if it is so vague a matter as that it can hardly be classed among the sciences. If we were not sure whether the earth were flat or round we could not say its roundness was a scientific

truth. We begin then to wonder how far this want of belief may be pleaded; and whether it is a genuine hindrance, or an excuse behind which to hide the failure. But let us leave this less clear ground, and return to the broad tests of the Science.

There is nothing really existing but Mind: everything that appears to be existing, the whole world of things around us is nothingness, illusion, a false belief. Therefore, everything that is not Mind can be treated as if it were not. Let me quote Mrs. Eddy's own words: "Every law of matter or the body, supposed to govern man, is rendered null and void by the law of God." This, then, must be shown to be true in every case to which it can be strictly applied. Is it necessary to argue further? It takes no scientific mind to say frankly that this is nonsense. It gets hidden behind the truth of the power that mind has over body, and one can but think that people are struck with the truth of the latter, and do not penetrate to the hollowness beneath. We know well that the mind has great power over the body; we may even go so far as to agree with

Mrs. Eddy when she teaches us that you can eat salt fish, with a belief that you will not be made thirsty, and you will not be thirsty: nevertheless, we say, that even without the thirst, you may die of the salt fish: just as much as we should die if we ate powdered glass, telling ourselves it was finely minced meat. Every law of matter is emphatically not rendered null and void by the law of God.

This Divine Science is failing us: it is not fitting with facts. The truth is that body and mind interact; laws of matter and laws of God (if we allow the objectionable antithesis) interact. We look round to see the relations of mind and body in ordinary life. We see, on the one hand, that in certain cases the former surmounts the latter: mind lays down the law to body as to what it is to do, how it is to endure: mind lays down the law to inert matter, and does with it what it wills; man has dominion over his body and over nature. On the other hand, we find that life, as we now know it, is conditioned through and through by material factors: mind works by brain, mind grows by experi-

ence, which the body carries out; mind is ennobled by the beauty of nature, and is satisfied by the wonders of science.

Again, this Divine Science seems to be failing in its tests. The hypothesis, "Mind is all, and matter is naught," is falsified; it will not work: we cannot live and grow and admire and wonder in mind, by means of something, namely, body and matter which is not there. So the Christian Science system topples to the ground. Surely what Mrs. Eddy has done is to take a theory, "Mind is all, and matter is naught," with which, when taken truly, even philosophy has much agreement, and make it up into a hard-and-fast system (but life does not show us hard-and-fast lines), and then fit fact into it, or leave us to fit fact into it as best we could. How different to the really scientific method!

Perhaps a Christian Scientist would fit for us the fact of drowning with the fact that "Mind is all, and matter is naught." Why has the mind disappeared, because the body which does not exist has apparently suffered material death by means of material water, both of which are illusions? If matter can

for the time being so completely overcome mind as to cause it to disappear, such matter must be worth considering. If the Christian Scientist replies that mind is not thus destroyed by body, body has no power over it; that is no satisfaction, for we all knew that before: what we were concerned with at the moment was the life of mind, as we have it now under its present conditions. Thus Divine Science does not fit with the fact of drowning.

Leaving now this cardinal doctrine, let us turn to another point, which is connected with it.

Matter is evil, evil is non-existent: To give it as expressed in *Science and Health*, "Matter: another name for mortal mind." "Mortal Mind: nothing, the opposite of good." "There is no matter in good, and no good in matter." We will leave for a moment the first proposition, that matter is evil, and come to the second that evil is non-existent. What does this mean? If it means that evil does not exist in the same sense that God exists, that is eternally and essentially, we need not quarrel with the statement; does not theology also speak of evil as negative,

not metaphysically necessary, and so on? But if it means that by saying evil is non-existent we are producing a philosophy which is any explanation of the mystery of evil, then we are talking glibly and cheaply of that which we do not understand. Such an explanation as it is, leads us into a world of wondering how that which is nothing can affect us at all, and at any time. "Evil and matter," we read, "are mortal error, and error has no creator." If one is real (i.e., GOD), the other is unreal, and cannot be the outcome of an Infinite GOD. But this does not explain, it only declares the mystery: and that we knew before.

For myself, I have not discovered even a working explanation in *Science and Health* of the mystery of evil. The most practical point of view that I know is on page 339 of the last edition: where the evil-doer is warned that he "can receive no encouragement from the fact that science teaches that evil is the unreality of existence; for the sinner is making a reality of sin—making that real which is unreal—and thus heaping up wrath against the day of wrath." This is, at any

rate, a safeguard against making the theory an excuse for licence: but it throws no light whatever on the mystery. Neither does it seem to make sense: for how can you make what is unreal into anything, let alone into real?

Christianity itself has a working theory as to evil. It has shown that however inexplicable evil is in its origin, good may result from it; yes, and more than this, it has seen that, now, when sin is not only a possibility inherent in the fact of freedom in man, but also an actuality by the fallen choice of man, now through evil the triumph of good comes forth: not that good requires evil to do so, still less that evil should be done *in order* that good may come, but that good uses and triumphs over the evil. The ultimate mystery Christianity leaves in the wisdom of GOD, only convinced of this, that GOD is Perfect Goodness.

Lastly, we must consider the view that matter is evil—a dreary loveless theory, that those external things, among which our life is passed, with all their fascination and their beauty are bad!—a poor nonsensical theory that those things which themselves are bad should be the means of teaching us of good!

Turning to *Science and Health*, we read as follows: "GOD never created matter." "The conventional form, called matter and mind, GOD never formed." "Knowledge gained from matter, and through the five senses, is only temporal — the conception of mortal mind, the offspring of sense, not of Soul and Spirit — and symbolizes all that is evil and perishable." This is really startling language, because it is to these very five senses that we owe our knowledge of everything, even in a certain sense of GOD Himself. Our knowledge, I repeat, of GOD we obtain by means of matter; that is to say, by means of body we gain the experience of life, which enables us to think and argue and love till we arrive at the worship of the Creator and FATHER. We walk the earth, we gaze at the sky, we converse with our fellows; then, turning from these, we say, "What am I? Where do I come from? Who made me?" and so on. This life it is, and no other, which has been the means of bringing us to GOD.

Can we, then, learn of GOD by means of evil? for that is what the Christian Science belief amounts to. GOD is reflected through

matter much as light is reflected through glass. They admit that through the material world we reach ideas of beauty, goodness, etc., though I fancy it is not popularly supposed that they would; nor does it seem sensible to admit it since the material world "does not exist." But, at any rate, they do admit it, illogical as it is to do so. Taking them, then, on their own ground, what do we say in answer? Think for a moment what the antagonism between good and evil is, what the deadly feud, and then ask yourself if it is likely that by means of what is evil we should learn day after day and every day of beauty and goodness and GOD; that the whole plan and method of human life should be based on this friendly compact between good and evil: that the devil should lead us to GOD, to put it boldly. Who, then, will undertake to maintain that we obtain our knowledge of goodness, beauty, love, by means of the bad? The Christian Scientist would, perhaps, answer that this argument is all founded on a mistake, that mortal man has made up this illusion of the five senses and matter, but with spiritual understanding

we should be free of it. That, however, is not satisfactory, for neither we nor they have ever once got outside the five senses and matter, so as to see.

How different is the Christian belief! It is GOD Himself Who "clothes the grass of the field": "the heavens declare the glory of GOD, and the firmament showeth His handiwork." Compare Mrs. Eddy's theory of the world with that of the poets of nature!

How different again is the opinion of philosophy with regard to the question of material existence! The idealistic philosophy is itself built up on the theory that "Mind is all"; but it does not, for that reason, go on to say, "therefore matter is naught." On the contrary, it says that matter is known through mind: mind is first in the nature of things, and it finds something, i.e., matter, which is for mankind a necessity, a friend, and not an enemy. But to say thus, that matter is second and not first, does not equal saying matter is nothing: it is merely equal to saying matter is known through mind, and not mind through matter. In other words, persons or minds know the material world

because they are persons or minds: the material world is something present to a mind. So much for our human minds in relation to matter.

Then comes a further important step. Our several notions in our several minds of the material world become, we find, a common property: if my idea of sea were another man's idea of dry land, we could have no common use of sea and dry land: matter would then be a mere notion of the isolated individual. But this is not so in experience: my world is also another man's world, and it is therefore something neither I nor the other man make—it has, that is to say, an existence apart from us altogether. What does this suggest but another very important step? Seeing that matter is known only to Mind, and that the external world is not the property of any one individual mind, then its existence must be in some Mind other than ours, One which sums up all individual minds and individual worlds, an Infinite Mind—the God of Theism. Instead of "Mind is all, and matter is naught," substitute "Mind is all, and matter is in Mind,"

and we have the idealist philosophy; but in so doing, we must remember we have forsaken Christian Science.

Then look how Christianity agrees with the idealist philosophy. For "Mind is all, and matter is in Mind," substitute "GOD is all, and matter is in GOD," and you have the Christian view of the world, and its relation to its Creator. That is what we believe. All material things are in GOD, glorious and beautiful, the work of His hands. This is a quite unending glory and joy, from which we will never be debarred. There is, we know, a darker side, when sin comes in to mar and destroy; an entrance which Christianity teaches is due to will, evil will: to which, therefore, it gives the name of sin. In Christianity, as in every other system, the great mystery of it all remains; but in Christianity it is a mystery which has a certain solution in practical life, which we, therefore, surmount when "forgetting those things which are behind, and reaching forth unto those things which are before, we press toward the mark of the prize of the high calling of GOD in CHRIST JESUS."

III

THEISM

THE theology of Christian Science is now before us. We inquire what it has to say with regard to the Personality of GOD, the Being of GOD; and we further contrast it with the like Christian doctrines. We will begin with the last first, taking the Christian Theistic belief, and leaving that of Christian Science to come after:—

(i) Christian Theism tells of a Supreme Mind or Being, Who is Himself the Cause of all created things; while in His own Being He is not without cause, but rather is His own Cause, Self-caused; containing, that is, within Himself the necessity of existence: looking to no outside thing whatever: in fact, Self-existing, Self-identical, Self-determining. If this were otherwise, GOD would be depending on the creation, and in that case GOD would not be GOD at all: for if the finite world were

a necessary part of the nature of God, then God would not be Infinite Being, and consequently not God.

(ii) But 'being,' as we know it, is nothing without expression: we cannot think of a human being who has no relations with anything: we cannot think of a subject which has no object. Arguing, then, from this analogy, which is all we have to argue from, Christianity rejects the God of the Unitarian, as a not really possible conception. A mere unit with no relations, no expression, no going out at all in love, is not what human beings can think of, for it contradicts all experience. It is from our own experience that we have to argue to that which, while it transcends, does not contradict that experience. According to Christian teaching, God is not a Unit, but a Trinity: threefold Being containing within Himself all the relations, the expression, the love which our experience in finite life teaches us to look for. If God is love, it must be love expressed, yet to Whom can it be so expressed? Not to man merely, for that would make the Infinite depend on the finite: still less to nature. It can only be expressed

in infinite fulness to God Himself. Within the Godhead there are three "distinctions," Personal "distinctions." The love flows forth in the Threefold Personality, the Father, the Son, and the Holy Ghost.

A world of mystery is here, yet a mystery which starts from the lines of man's own thought. And one very good reason we have for trusting this thought, for we read that "in the image of God created He man." One very good reason, too, we have for not wholly casting out, nor wholly dreading anthropomorphism: for anthropomorphism to the Christian is also theomorphism. However inadequate it may be to speak of God in human language, it is on the right road if it is always leading us on to higher conceptions and stronger belief in God; while our language is the outcome of our creation in the image of God.

(iii) What, then, is the place of nature and of man in such a scheme? What is the place of the finite?

Something further still we believe to be in the Mind of God. Not, indeed, of the same essential nature, not necessary to the very

Being of God, but the result of God's further love, the result of the will to create in His image that which should be from Himself, yet not Himself. This is what we believe the universe to be, something from Himself, yet not Himself. The world is the Divine thought: the Infinite partially expressed in the finite. Change and imperfection are in it by reason that it is not God Himself. Beauty and holiness are also in it by reason that, in a lesser sense, it partakes of the eternal nature. Passing on we say that what is true of the universe is true of a man, and is at a higher stage of truth. Every further gift that man has, gifts of knowledge, of will, of love, of looking within upon himself, of looking beyond to worship God, all this makes man a higher image of God. "God created man to be immortal, and made him to be the image of His own eternity." All this man is, yet not divine in the sense that God Almighty is Divine; not God, but a finite expression of God.

Thus Christianity is not pantheistic. Pantheism confuses God with His works; He is held to be dependent on the world for the

expression of His Being. Pantheism, therefore, takes away GOD from us: for if the world and mankind is all that there is of GOD, then there is no GOD beyond us at all: we should have thus no Supreme Being, no Almighty FATHER; but only an aggregate of the life and soul in nature and man. A barren exchange for the Christian Creed!

(iv) Thus the Personality of GOD becomes a vital turning-point in the argument. The pantheist cannot teach it, for there is no Personality in an aggregate of individual souls as they are known in creation. A Supreme Being, the eternal I AM, does not exist for him. Destroy the world, and the pantheist's God would disappear: destroy human persons, and the pantheist's Divine Personality would disappear.

For the Christian, on the contrary, GOD is eternally, essentially Personal. If our own immediate sense of our ego, our intimate sense of "I" is the kernel of personality, round which our powers circle, how much more must the Eternal Principle of all things contain within Himself the very essence of Personality: the ultimate Ego:

"made of none," round which all else circles. "I AM that I AM."

It remains now to try Christian Science by the tests which Christian doctrine has supplied. This is a matter greatly complicated by Mrs. Eddy's theories of the world. She sweeps away any idea of her teaching being pantheistic, by asserting that the world being non-existent, GOD cannot be dependent on it. Having thus discarded material things and mortal mind, she has left remaining "Man." Now, letting all the former questions go, we confine ourselves to the latter, and still maintain that in her doctrine of "Man," or "Immortal Man," she is pantheistic, she confuses the Supreme GOD with His expression "Man." Look and see how the theology of Christian Science is divided against itself: there seems to be a great gulf between theory and practice. Let us examine this as we go on: and let us take the tests in order:—

(i) *Science and Health* teaches that "GOD is All in all." "GOD is good." "GOD: Divine Principle, Life, Truth, Love, Soul, Spirit, Mind." "Creator, Spirit, Mind; the

animating Divine Principle of all that is real and good; self-existent Life, Truth, and Love." "The Great I AM." "GOD is GOD Infinite and perfect, and cannot become finite and imperfect."

With all this, of course, the Christian agrees: we have known it quite apart from Christian Science.

Again, under the word "Ark," in the *Glossary*, we read, "GOD and man co-existent and eternal." Here we begin to differ. GOD is Self-existent, we hold, without any external cause, while man is derived from GOD, and as such does not exist from all eternity, as GOD does. GOD and man are not of one and the same nature as regards eternal existence. Mrs. Eddy here teaches that they are.

(ii) The doctrine of the Holy Trinity, the philosophical truth of which lies in the necessity for self-expression within the Infinite Being; how is this taken by Mrs. Eddy? It is not taken at all: her pantheistic teaching that man expresses GOD has, for her, done away with the necessity for the life of GOD within Himself. Accordingly, we find that our LORD was GOD only in the sense in

which we are all GOD, though in a very perfect sense: while, if reference is made to the *Glossary*, we find that the HOLY GHOST signifies "Divine Science; the development of eternal Life, Truth, Love." The Trinity is not referred to at all. Turning to another passage, we read that by the HOLY GHOST or CHRIST is meant "the spiritual idea."

Thus this truth, belonging alike to philosophy and revelation, is abandoned.

(iii) We have already anticipated the question of the relation of man to GOD. To give instances to show the pantheistic position of man, and the negative position of GOD: (1) "MAN. The full representation of Mind. MIND. GOD, of Whom man is the full and perfect expression." (2) "Immortal man is GOD'S image, even the infinite expression of infinite Mind, and co-existent and co-eternal with that Mind. He has been for ever in the eternal Mind, GOD; but infinite Mind can never be in man, though made manifest through man. Man's consciousness and individuality are reflections of GOD. They are the emana-

tions of Him Who is Life, Truth, and Love. Immortal man is not, and never was, material, but always spiritual and eternal." (3) "GOD is indivisible; a portion of Him could not enter man; neither could His fulness be reflected by man alone, or GOD would be manifestly finite, lose the deific character, and become less than GOD. Allness is the measure of the Infinite, and nothing else can express GOD." Compare this with another quotation (4): "GOD, without the image and likeness (i.e., spiritual or immortal man) of Himself, would be a nonentity, or Mind unexpressed."

What does all this mean? (1) First of all, there is the pantheistic dependence of GOD on man, carried to such completeness that GOD without man would be nothing. (2) Then we get also the teaching that man—immortal man—is GOD's image, and is infinite, co-existent, co-eternal; the full representation. But in the next sentence we are told that the Infinite cannot be in man, man is only a reflection, an emanation. This is almost too confusing to criticize. Man all through appears to refer to "immortal man," but if

so, the paragraph is a mass of contradiction. If by any chance material man were meant, how could he be described as a reflection of God (in the next page we read "material individuality . . . is not the reflection or likeness of Spirit, the perfect God")? Then take the next quotation: (3) To which "man" does this refer? It sounds like the immortal man: yet how can it be? for elsewhere (4) we read that God is "nothing" without man: here we read that for God to be reflected in fulness, by man alone, would make God finite.

We are, indeed, landed in a terrible contradiction, and if we could get behind the contradiction, we should find there pantheism, a dreary negation of a Personal God.

Space only is left for a few words about: (iv) The Personality of God. What has become of this doctrine, if without man God is "a nonentity?" Frankly, it is gone.

To sum up the question shortly. We find here an instance of the gulf between Mrs. Eddy's theology and practice. In *Science and Health* God is spoken of as a Person, a Being: One with Whom we

mortals are in relation. For example, "God is the Parent Mind, and man is His offspring." We read of God's thoughts: we are told to obey and adore and love God. Now, all this implies a Personal God, and, in fact, Mrs. Eddy speaks of God as Personal. But what she gives with one hand she most emphatically takes away with the other. In what may, perhaps, be called her philosophy of religion, man—i.e., spiritual man—is God, the only expression, the full representation of God, perfect, Divine, infinite. In her practical religion man is a child to obey, a person to adore and love his Personal Creator. What a self-condemning gulf is here! Of its results in practical life we must leave any criticism till a later chapter on "Practical Religion."

IV

CHRISTOLOGY

It is not at all easy to deal with the doctrine of the Person of our Lord in connection with Christian Science. And this, for the reason that the two points of view are so extremely different. Mrs. Eddy's Christology, if, indeed, it can be given that name, is the outcome of her whole theory of life: and that theory has ruled out any need of the Redeemer, Mediator, and Lord for man. A shadow of it no doubt remains, but it is only the shadow of the Christian reality: the high example remains, the conception of Christ as Master remains, and the wonders of His life and of His teaching remain. But effectual Atonement, the presence of the One Who is God as well as man, the supreme One, of a different character from all other men: all this is lacking, and for the good reason that neither Christian Science philosophy nor Christian Science religion require it.

Before pursuing this line of thought more in detail, may I first of all remind my readers of Mrs. Eddy's lack of belief in the Holy Trinity? A reminder is all that is necessary, as the subject was referred to in a preceding chapter. This great omission in Christian Science belief renders it in one way unnecessary to inquire further into its teaching as regards the Incarnation: for if the Holy Trinity is not accepted, then our LORD cannot be GOD in the sense in which Christians believe Him to be so, that is, GOD the SON, Who is both of "one substance with the FATHER;" yet, as SON, to be distinguished from the FATHER. The whole of orthodox Christian doctrine, therefore, of necessity disappears.

And yet, in spite of this, and in spite of the fact of the great difficulty of comparing the two teachings owing to the fundamentally differing standpoint, it may be well to take the differences more in detail. First of all, let us review the Christian Science position: and put ourselves as far as we can into its line of thought. All men, so it says, are composed of two parts, "man," and

"immortal man," that is to say, "material man" and "spiritual man": the former is composed of mortal mind and body, and is non-existent and evil: the latter is divine and perfect, "the infinite expression of infinite Mind." The object of each one of us should be to call forth or assert his or her immortal self, to deny the material and evil self which does not exist.

Now, leaving aside all discussion of this crude theory, let us inquire how it bears upon the Person of our LORD. That it must have a marked effect is apparent. If man in his highest nature is perfect, is GOD indeed, "the full representation of Mind," (i.e., GOD,) then our LORD'S divinity must sink into insignificance: while man's need of dependence on a Greater than himself, and on Atonement for sin is, to say the least, modified. And this is, as a matter of fact, what happens in *Science and Health*. We lose the Christian doctrine of our LORD'S Person because we men and our divinity become prominent. We lose it also because the teaching there found as to our LORD Himself is quite inadequate, and quite heretical. Let

me quote a few sentences:—"JESUS was born of Mary," "CHRIST was born of GOD." "The fleshly JESUS was embodied; the CHRIST was spiritual. His mission was the rebuke of spirit, dispelling the illusions of the senses." "JESUS was the Virgin's Son. In the flesh He was appointed to speak GOD'S Word to human flesh, and appear to mortals in such a form of humanity as they could understand as well as perceive. Man's conception of Him was spiritual; for only purity could reflect Truth and Love, which were to be Incarnate in the good and pure CHRIST JESUS. He expressed in that age the highest type which a fleshly form could express of divinity. Into the CHRIST or ideal man the fleshly element cannot enter." What we have here is the divinity, of which, according to Christian Science we are all composed, exhibited in a high form.

Turning to the Glossary under the word "JESUS," we find, "The highest human corporeal concept of the divine idea . . . bringing to light man's immortality." And under the word "CHRIST": "The divine manifestation of GOD, which comes to the

flesh, to destroy incarnate error." Here we have the same thing again, we all, according to Christian Science, have a right to both these titles.

But note further. In the first place, the harsh division in the Person of our LORD. The same hopeless parting asunder of the "immortal man" and "material man," which makes up Mrs. Eddy's conception of humankind, is now adopted in her Christology. The "fleshly JESUS" and the "spiritual CHRIST" are spoken of. The flesh we know is non-existent and evil: how then is it found united with "the spiritual CHRIST?" In the second place, that JESUS was to speak GOD's Word to human flesh. Why is GOD's Word to be spoken to non-existent evil flesh, the opposite of GOD? In the third place, that the Blessed Virgin's conception of our LORD was "spiritual." How can the conception of the material human nature be effected by that which is entirely opposed to it, namely, Spirit? We Christians may (and do) believe in the conception by the HOLY GHOST; we have a right to do so in virtue of our belief that the material

element is good and is GOD'S channel. Not so the Christian Scientists.

Lastly, it is obvious that, though it fits with Mrs. Eddy's whole system to say that CHRIST JESUS was the highest type which a fleshly form could express in that age, it is utterly and entirely alien to ours. Christian theology provides various answers to these opposing opinions. Our LORD, it teaches, was in His human nature not a Man merely, but Man, the representative of the whole human race, the embodiment of humanity. We could not, therefore, speak of our LORD JESUS CHRIST as "the highest type" at all. Our LORD is not a type among many types, nor a pattern among many patterns. Still less is He merely the highest type of that age, for Christian theology teaches that the perfection of our LORD'S humanity was complete, and admitted of no degrees of comparison with other men. It teaches also that He, and He only, among men, was truly GOD: He only was "the express image" of the FATHER: to Him only, and not to us at all, it belongs to be the "Infinite Expression of the Infinite Mind."

There is no escaping the fact that for Christian Science, our LORD was merely a "spiritual man" as we are, doing the best that was possible in the flesh at the particular time in which He lived.

It seems to us almost irreverent to discuss the question as we have had to discuss it: but it has to be borne in mind that Mrs. Eddy is looking at things from a different standpoint; and we must, therefore, meet her on her own ground; not letting it jar too much on our sense of reverence, remembering that what to us sounds profane, is not so in the same way to her. Bearing this in mind, we pass on to one or two further quotations.

"JESUS of Nazareth was the most scientific man that ever trod the globe." "CHRIST was manifested through JESUS to prove the power of Spirit over the flesh." "CHRIST represented the indestructible man, whom Spirit creates, constitutes, and governs." Here we have before us the meaning, as Christian Scientists would have it, of the Incarnation. Not without contradiction; alas, for any attempt to give a lucid account of this Christology! According to the first

sentence, JESUS demonstrated the Divine Science: in the second, CHRIST manifested it through the "fleshly" man. In any case, the purpose of the Incarnation was limited to exhibiting or proving "the power of Spirit": merely giving us thereby a high example. The doctrine of the Atonement has accordingly vanished: the power and grace of a Supreme, Divine, and Personal Presence with man has also vanished. I do not say that no Christian Scientists are without a sense of the latter: what I do say is, that their theory has no room for it.

Take one or two other points. Remembering the dual nature of our LORD'S Person as already given, what can be made of the following sentences? "The spiritual idea of GOD presented by JESUS, was scourged in person and rejected in Principle." Our Master presented "Himself to His disciples after His resurrection from the grave, as the self-same JESUS Whom they had loved before the tragedy on Calvary." "The eternal CHRIST and the corporeal JESUS manifest in flesh continued until the Master's ascension, when the human corporeal con-

cept, or JESUS, disappeared." Can any reader really present to his mind the idea of the scourging of our LORD as made up of two parts with no real connection between the two: the punishment on the one hand on a material non-existing body of a man material and evil: on the other the rejection of the CHRIST by His persecutors through their want of spiritual insight? It is in entire opposition to Christian doctrine which teaches that "GOD and man is one CHRIST": and that the union of the human and Divine natures is of so close and intimate a kind that we are permitted to affirm of the one the properties of the other.

Again, the Christian doctrine of the spiritual nature of our LORD'S body after the resurrection sinks into insignificance in *Science and Health*, for our LORD was still chained to the corporeal, material evil self, which only departed at the Ascension. The mortal illusion of human life continued after death, Mrs. Eddy considers. For Christians the forty days tell of the spiritual as against the natural body. "There is a natural and there is a spiritual body," ac-

cording to the Christian Faith. Not so can it be for Christian Science, for body is in itself bad: for them there is no resurrection of the body, no redemption of matter.

And lastly, in complete opposition to Christianity, is the assertion that at the Ascension our LORD's body did disappear (in the sense of becoming annihilated). So much less are we Christians tied to our mere senses, that we are able to believe—to see with the discerning eye of faith and spiritual perception—that the eternal and glorified humanity of our LORD is exalted to the right hand of the FATHER. (This being of course a figure.) Contrary to Christian Scientists, we believe that by the Redemption of the world, not only our souls but our bodies also ascend with their Redeemer and their LORD.

Enough has been said to show how complete is the contrast between Christianity and Christian Science in their belief in the Incarnation. The groundwork is different, the details are different. Christianity centres round our LORD Himself. Christian Science centres round His *works*.

V

MIND-CURE

COMING now to the subject of Mind-cure and the power of mind, I would invite you to make a very clear distinction between the facts of such cures, and the scientific system which may be built upon these facts. We may believe in the first, but not at all in the second. Or we may believe in the first, and look forward in the future to a scientific system which yet is only at present in the making.

But the Christian Scientist has already formulated his system upon the known and observed facts of Mind-cure: and his over hasty system of knowledge (as we feel it to be) must be prepared to stand a test of severe investigation.

Now, starting with these distinctions clearly in mind, what we have to see is this. Does our belief in the facts of Mind-cure necessitate the building up of the Christian

Science system: or does it justify such a system? In other words, does our experience justify the claim to a complete Science, which Mrs. Eddy makes?

The scientific principle in *Science and Health* is, as we know, the following: "Mind is all, and matter is naught." The vital question is therefore this: Does our experience of the power of mind justify this sweeping statement? A certain amount of success in people's experience is not sufficient to bear the whole weight of this scientific principle. Speaking to a Christian Scientist one might argue as follows: "You may cure indigestion, let us say, by asserting continually that food and kinds of food are nothing, so far success has attended you: but if you carry this further, as it must be carried if it is to demonstrate your Christian Science principle, and say that if food is nothing, therefore it is unnecessary to eat, success will not attend you."

"But why? Why should we say that success will not attend you? Because you have taken a perfectly true fact of the power of mind, and have applied it where no

experience has ever taught you that it holds good. If you wish us to believe in your sweeping scientific principle, a principle which so largely contradicts experience, you must surely give us, at any rate, one or two overwhelmingly convincing examples of it. If you cannot do this, we can hardly be expected to accept the excuse that it is want of faith or 'comprehension of the living Spirit.'" This is the fallacy, as we believe, of the Christian Science theory. Mrs. Eddy is in possession of a very real truth regarding the power of mind. She has taken the truth and its consequent successes, and has argued from these to whole systems of philosophy and theology. The argument seems to be something of this kind: "I see what marvellous results occur from ignoring the material side of things, the body, e.g. I see also the power of mind over inanimate things, the way, e.g., in which mind wields a hammer; I therefore argue that matter which is apparently so unimportant is worthless, and not to be reckoned with; it is nothing. From this I further perceive the great Divine Science that "Mind is all, and

matter is naught.' Having reached this point, and made this assertion, I must justify it. Therefore I say that always, everywhere, and in every case, the material is nothing, sickness cannot be, death cannot be. The impossibility of going without food or sleep completely, or living for ever in this present life, demonstrates not a failure of my Science, but a lack of the living Spirit."

Now, what has happened here? A system has been built up upon a certain amount, and a totally inadequate amount of evidence. If any one instance could be given of living without food, or sleep, or escaping physical death, it would be different: and we would hesitate to call the evidence totally inadequate. The result of the system which has been erected is that natural life, and the very real effects of material things have to be squeezed out, in order that the universe may be squeezed into Christian Science teaching. Accordingly, we read that climate is nothing, thirst is nothing, rain and sunshine are nothing, and can make no difference to health or life.

What exactly has happened is that the

truth of the power of mind has been made elastic to such a point that it has made nonsense of the world. Mind is being made to undertake a larger sphere than has been portioned out to it: mind is not meant to annihilate matter, but to use it. Climate and salt-fish, we know, do make a difference to individuals; rain does make a difference to the seeds in the ground. Here, then, we give an emphatic "No" to the original question; we do not consider that our belief in facts of Mind-cure justifies any such sweeping theory as that of Mrs. Eddy. The large theory of Divine Science cannot be produced out of the smaller sphere of Mind-cure: and the large theory therefore stands condemned.

What is really required, if we are to face facts truly, is to see how and when and where the Mind really does rule Matter, where it merely uses it, and where, as sometimes happens, Matter rules Mind. Cases of Mind-cure belong to the first of these; laws of health, machinery, rotation of crops belong to the second; the fact that though a man can drain a pond, he cannot drain the sea belongs to the third. The truly scientific

man will look for a theory that fits all these facts, and not try to fit his facts into a theory to which they do not all correspond. But he must not look for this in Christian Science.

Now let us turn to a serious confusion, to be found in *Science and Health*. Sin, sickness, and death are confused with matter. If Mrs. Eddy had confined her application of the Divine Science to sin, sickness, and death, we might perhaps have been disposed to agree with her: and for this reason. Mind, with her, stands for Goodness, or GOD Himself. For Christians, therefore, it would be natural to believe that GOD will do away with sin, even with sickness, and in a certain sense with death. At any rate, these three things are in quite a different category to nature, meaning by that the earth and sea and sky, the animal world, and the human body. We may expect in sin, sickness, and death a greater success and triumph of mind, especially when Mind stands for Goodness or GOD. Allowing that to a certain degree sickness and death are the result of sin in the world, it is natural that they shall be brought under the dominion of good, that is, of intel-

ligent and purposeful good. They are not, as we now see them, of the true nature of things, therefore philosophically we shall expect them to be removable. They are opposed to GOD, and, therefore, religiously, we shall endeavour to thrust them out.*

Yet even so, experience does not show us that they can be once and for ever done away with by any efforts of philosophy or degree of saintliness. In the case of death, meaning, of course, physical death, this is clear: we do not perceive any indication that we ought to be able to escape this death, though Christianity teaches the escape from any sting of death. The glib theory of Christian Scientists, that it does not exist, but that we are not sufficiently spiritual to do away with it, supports itself by no single piece of evidence. We remain where we were, feeling the mystery, and realizing that it is our part to watch for evidence as to how to deal with sin, sickness, and death; but not to force the evidence with a preconceived theory.

* I do not wish to suggest any idea that death or pain do not belong to the natural order, but only that sin has brought in the 'sting.'

Nevertheless, with this important reservation, success we should, as I have said, expect: and success there no doubt is. Even if we should go further, and acknowledge that Christian Scientists have more success (though I do not say they have either more success or fewer failures) this would not make us inclined to adopt Christian Science. Their theory breaks down, which is an irremediable flaw: and we, therefore, must look for what is true in Mind-cure, elsewhere where it is unmixed with what is false.

For clearness sake let us put down in tabular form what is our Christian position with regard to these matters just enunciated: approaching as far as possible to the Christian Science methods of explanation. Then let us see how they compare with Mrs. Eddy:—

Sin, sickness, death,	are	Error: the opposite of God: to be now partially, hereafter completely, vanquished.

Matter	is	Good, the thought of God put forth in creation.
Mind	is	God.
Human Mind	is	Finite and partial image of God.
Matter and human mind	have	influence upon each other, now more now less: and work in harmony (sin apart).

The above is a different point of view to Mrs. Eddy's, and one which should avoid the contradictions which beset her teaching.

(1) We do not confuse sin, sickness, and death with the world of nature, but feel them to be in a different category, agreeing so far with Christian Science as to hold that we expect in a special degree the triumph of Mind or Good over them: we believe in their destruction, and to a certain extent in their present destruction; always realizing the mystery that surrounds them and the purpose

which meantime they fulfil in helping forward man's perfection.

(2) We are not asserting the fact of the power of mind over body beyond what experience teaches us to look for. Because mind can move a hammer, it does not follow that it can move the sea. The interchange of psychical and material laws must have that play to which they were destined by their Creator.

(3) We are not asserting that because you can cure some illness by Mind-cure, that therefore, granted sufficient spiritual capacity, there is no illness: or that you can do away immediately and completely with it. We are, therefore, free from the contradiction which continually besets Christian Scientists when they cure some illness, but cannot cure a broken leg. By their theory they ought to be able to do both. We, on the contrary, having no sweeping theory into which to force facts, can watch and observe the lines upon which Mind-cure is seen to work, and wait till the time is ripe for theory. (I have heard a doctor say that there are definite physiological lines upon which Mind-

cure has been observed to be successful, and that these are not present in the case of a broken limb. But that, of course, must be left in the hands of physiologists, and those who are able to test the evidence.)

(4) We do believe in a great and perhaps increasing power of mind over body. Have not hypnotists, psychologists, physiologists been making a special study of it? Are not mental healers, other than Christian Scientists, engaged in practising it?

Of the practical dangers or advantages of Mind-cure I am not going to speak. That must be left to those who are qualified to do so. Practical dangers, qualifying the practice of it, there seem to be. But I must close, as I began, with its theory, not its practice: repeating once more what I have already endeavoured to put before you: "Mind-cure is true, but it will not bear the overwhelming system which Mrs. Eddy hangs upon it."

VI

PRACTICAL RELIGION

We come now to a comparison of the practice of Christians and Christian Scientists. It is not either an easy or a satisfactory thing to do to compare the one with the other: to do so in at all an intimate way would mean a large acquaintance with the practical life of Christian Scientists. It seems as if, in some cases, their practice is better than their theory. They take up the earnest and good way of life which their religion teaches, and which so far as it teaches this, wins our respect: but we cannot the less lament that they do not realize the lack of sound basis on which even this earnest way of life rests. Whether its insufficiencies become apparent when the greater crises and difficulties of life occur, I cannot say from experience, though to the Christian it seems very obvious that they must do so. Whether, if Christian Scientists found them-

selves visiting some one in his condemned cell, who had committed a murder they found Divine Principle, and the assertion of Life, Truth, and Love all that they could desire to bring to his mind I cannot say. Or whether, if their nearest and dearest were in the last and agonizing stages of dying of cancer, they would find comfort in considering either the failure to rid themselves of the mortal belief of disease, or the complete triumph of evil—and that perhaps in a perfectly saintly person — I again cannot say. To Christians the inadequacy is obvious.

But we must leave these generalities, and come to something more definite. Let us sum up, in however bare and poor a way, what it is that the Christian Religion does for a man. It introduces him by a definite act — and definite acts have a very great value — of consecration into the Christian Society; it nurtures him there with the gifts and the grace of God, the gifts and the grace, that is, which come from One Who stands to him in the relation of which our human father and his child is the nearest analogy:

while the man on his part is told of his right to pray and speak to his FATHER, and to contemplate His perfect holiness and infinite love. The Church further shows him his duties in every relation of life, and sets before him a standard of nothing less than perfection. It teaches him of GOD Himself, as seen in the Person of His Divine SON, that GOD is as the Good Shepherd, Who loves the sinner while He hates the sin: that even GOD Himself is willing to stoop to rescue in the Person of His SON; thereby showing, even to the murderer, something to touch his inmost heart, and to every sufferer that their pain, however mysterious, is consecrated in the Crucifixion of the Good Shepherd Himself. Again, it gives him a theory of sin which makes it possible for him to believe in each man's personal conflict with it. Man is not made up of two parts entirely separate (as in Christian Science) but is *one person*, good, yet with a sinful tendency in his nature. Hence the continual struggle which he must make if good is to triumph.

But once again, it teaches him of the Atonement through the Cross of CHRIST, of mankind

accepted in virtue of the one great Offering; but that only in the conscience void of offence—that is, the conscience which stoops to repentance and rises in honest and firm purpose of amendment—will GOD accept the sinner; imputing to him the merits of his Master because of his own love and contrition, and in virtue of his honest intention, and promise to lead an earnestly dutiful life for the future.

Such things as these it is which answer to the needs of mankind: is there any one who has outgrown the story of S. Peter? Does it stir any one to the depths to contemplate the Apostle's sin, repentance, love, all circling round one close, intimate, personal relationship? Does it not show us how personal relationship is the very heart and core of all life, and therefore chiefly of religious life?

But now turning to Christian Science. For GOD we substitute (not always, but often) Divine Principle: while immortal man is the only expression of GOD which can be known: and not only that, but the full representation. Now what have we

left? Not GOD, for we know nothing of Him beyond ourselves. Not man, as we know him, a mixture of goodness and sinfulness: but an immortal man, incorporeal, sinless, and eternal, together with a non-existent mortal belief.

Why, then, should we pray, or to whom should we pray? Or, again, why should we desire forgiveness, and indeed be sorry for sin? What need have we of grace, or who is there to give it?

Take, by way of example of Christian Science teaching, the explanation of the LORD'S Prayer and Psalm xxiii. Prayer, Mrs. Eddy tells us beforehand, at its highest, "is demonstration;" accordingly in place of the prayer, "Hallowed be Thy Name," we have the assertion "Adorable One;" in place of "Thy kingdom come," the assertion "Thy kingdom is within us;" in place of "Forgive us our debts," "And infinite love is reflected in love," and so on. This agrees exactly with her teaching as regards immortal man: he is perfect, and has only to declare it to himself. One or two phrases, it is true, do remain as prayers; but to whom can they

be made? To God? No; He is unknowable. To God's expression, man? Hardly that. We cannot pray to ourselves, or even to ourselves idealized as a kind of over-soul. Prayer, then, does seem unsuitable: assertion of our goodness, of Life, Truth, Love seems more in accordance with Christian Science teaching. The Christian God thus is replaced by the Christian Science "immortal Man;" the Christian prayer by self-assertion; the Christian grace, or gift of God, is gone.

Now take the Psalm. For "The Lord is my Shepherd" we are told to say, "Divine Love is my Shepherd:" this, Mrs. Eddy tells us, is to substitute incorporeal or spiritual sense of Deity for corporeal: "the Lord," then, according to this, stands for a debased material view of religion. The Psalm continues, "Love maketh me to lie down," "Love restoreth my soul," "I will dwell in the house [the consciousness] of [Love] for ever." In accordance with this alteration is the view expressed elsewhere with regard to the phrase "be present with the Lord:" "this," says Mrs. Eddy, "means not mere emotional ecstasy or faith" (as if

we thought it did!), but "having the actual demonstration and understanding of life as revealed in Christian Science." Here, again, demonstration is insisted upon, not now as taking the place of prayer, but of personal relation with GOD. But note that our Shepherd is gone, our LORD is gone. Evidently Mrs. Eddy is waging a fierce war against any relation with a "corporeal GOD" (this is by no means the only place where it is spoken of). Such relationship she very naturally condemns. She appears to refer to Christian practice,* but here we differ from her: we do not consider ourselves to pray to, or commune with, "a corporeal GOD." Nevertheless, this question apart, the change of words surely indicates a very important difference between Christianity and Christian Science, a different idea altogether with regard to the Personality of GOD: the idea of Love is not the same thing as the love of our LORD; nor is "demonstration of life" the same thing as living in the light of GOD'S

* Mrs. Eddy's account of Christianity gives the impression that she was brought up in a Christian surrounding where the teaching was not that of sound, Catholic orthodoxy.

Presence. The one asserts itself, the other loses itself in One Who is infinitely greater. True that in other places Mrs. Eddy speaks of GOD as FATHER, and as "infinite personality:" but this can hardly cancel the former, especially as it is the former which agrees with her philosophy.

To speak with GOD as a man speaketh with his friend is that for which we were made; love is our highest form of human life, love that is expressed to other persons. And the same need exists in our relation to the Divine. We cannot love GOD except as a Person, while so to love Him is the acme of existence.

After this we should hardly feel inclined to exchange the practical religion of Christianity, for one which pulls to pieces prayer, and the personal relation to GOD: which provides no definite gifts of GOD, no grace to help in time of need, no Sacraments; but instead of these, "audience with spirit" or "heaven-born aspiration and spiritual consciousness;" or, again, a "pleading of GOD's Allness." For this cold creed we are asked to give up Christianity. We reply that we cannot call

theirs a practical religion, though we might call it non-practical religion or practical non-religion.

But we cannot leave the subject without calling attention to the fact that Mrs. Eddy does elsewhere provide her followers with a practical theory as to life. In spite of all her other teaching, there are places where she speaks of something akin to the struggle with sin of the Christian.

Whether matter exists or not, a conflict there is, she tells us, between immortal and mortal man: and this, in spite of all she has said as to their being opposites, of one being sinless and eternal, the other being nothing: of sin belonging only to the "material illusion of mind in matter," and of the impossibility of man being lost spiritually. Let us read what she says. "The evil-doer can receive no encouragement from the fact that evil is the unreality of existence; for the sinner is making a reality of sin, and heaping up 'wrath against the day of wrath.'" Evil, then, is to be fought with, and that quite seriously. However difficult it is to reconcile this with Mrs. Eddy's other doctrines

it, at any rate, gives a practical and a sound moral teaching: and it must be such seeking after good which commends the system to earnest people. (I take Christian Science at its best, but not forgetting the people who are merely attracted by possible quackery, or by a liking for their own health and so on.)

Mrs. Eddy, having now reached, by whatever route, this stage that evil is to be fought, that the sinner is to beware of "the day of wrath," we look to see what view she takes of the doctrine of the Atonement. Is there any help or comfort to be found for the sinner? "Atonement," we read, "is the exemplification of man's unity with GOD, whereby he reflects Truth, Life, and Love. JESUS of Nazareth taught and demonstrated this oneness with the FATHER, and for this we owe Him endless homage." Our LORD, that is to say, was the chief demonstrator of Truth: so far as His example helps mankind, so far Mrs. Eddy would go with us; but not to any Christian doctrine of the Atonement. There is no notion of the One perfect Offering in which our imperfect ones are accepted;

no justification through CHRIST; no acceptance in the Beloved: in fact, no *Atonement* at all. We must be satisfied again with demonstration declaring how perfect Man is. A very cold piece of satisfaction to a burdened conscience! Here, again, we are asked to exchange the religion which is in vital relation to the needs of man, and in which man is nourished and forgiven and quickened into new life, for one in which such answers to the needs of man are lacking.

Each practical system, whether of Christianity or Christian Science, is the outcome of the underlying theory of each. In one, the cardinal doctrine consists of the vital personal relationship between man and GOD: in the other of the vital importance of demonstrating Divine Principle.

With this somewhat inadequate treatment of the practical religion of both systems the subject must be left. The desire of the Christian world must be to see not only the gradual fading out of this new Christian Science, but the increase of vital religion among its own members, and not least, the readiness to meet the needs of the present

time, untouched by heresy, within and not without the fold of the Catholic Church.

Finally, I would leave with my readers one consideration as the outcome of this examination. It is this. In Christian Science the practice is better than the theory; while in Christianity the glory —as well as the sorrow—lies in the fact that the theory is ever far ahead of even the highest practice. Woe be to the Creed which is less in accordance with truth than its temporary followers! Happy is the Creed (even though there be sorrow accompanying it) which stretches always beyond and above the present condition of its followers: which can stand the test of the philosopher, as well as satisfy the highest aspirations of mankind: which is lifted up with CHRIST into the heavenly places of GOD.

PART II

The Christian Life and Christian Health

I

SCIENCE AND GRACE*

THERE seems, in the present day, to be a danger of confusing the immanence and the transcendence of GOD, or rather, perhaps, a danger of accenting the truth of GOD's immanence or indwelling of the world, and forgetting His transcendent Personality. We get signs of this tendency in Christian Science, and in Higher Thought; it is a danger also which may creep into more orthodox circles, and, indeed, it has to be guarded against wherever "humanism" is in the ascendant, wherever science seems to hold the field, and wherever we stand entranced with the wonders of the Divine implanted in nature and man.

It becomes, then, very necessary to hold firmly to the supremacy of GOD, and not to

* A paper read before the Guild of Health with the object of furnishing some suggestions as to the relation of spiritual to natural life.

whittle away our belief in the Divine transcendent Personality. However much science and "new learning" may perceive that GOD works through man, we must not forget that it is *God Who works*. Coupled with this must go our firm belief, that, however much GOD works through nature, and through man, He also must be thought of as giving His own Personal gifts. In fact that over and above the wonders of *nature*, there are also the wonders of *grace:* over and above the natural world there is also the spiritual world. The moment we lose sight of this distinction, we lose sight also of the whole sacramental scheme of Christianity: the kingdom of grace.

We must now attempt to define the relations of the field of science and of grace according to modern ideas.

My object, therefore, is to attempt to draw out one or two points concerning the relation that science bears to grace, and grace to science. Science itself I am not going into at all, nor indeed could I attempt to touch its inner concerns. I am merely going to touch upon its general results as these

results come before the minds of ordinary people. I shall use the word as equivalent to natural law or the whole system of nature. The word grace I shall use as meaning the whole region of man's spiritual intercourse with GOD: a region of direct personal relations.

The two points that I should like to bring out with regard to the relations between science and grace when put together have a very paradoxical appearance. They are these:

The distinction between science and grace is necessary and must never be forgotten.

Yet science and grace go to form one harmonious and uniform system, and as such they are one.

Popularly speaking we put science or natural law into one compartment by itself, and grace or spiritual life into another: it is almost inevitable that we should make a real division between sacred and profane: that they should be divided by a great gulf. But it seems as if modern thought were helping us to do away with this gulf: a change has come upon the scientific world, which has brought a change also upon the religious

world. An article in the *Hibbert Journal* of last year, went so far as to style this latter change "the new point of view in theology."

It is with this new point of view that we are now concerned.

In the course of the last half-century we have learnt to give up looking at the natural world as an order—a system of law—going, as a rule, on its own way, but occasionally broken in upon, as it were, by GOD. To take one or two familiar examples. We no longer look upon the creation of man as an act in which GOD interfered with the natural order, and took a completely fresh step. Again, we do not look upon an eclipse of the sun, or a storm at sea as a Divine action interrupting the laws of the solar system or of the wind. Science has taught us more of the methods in nature, and the result to us has been one of two things. Either it has pushed GOD further away, because men saw no need of a Creator in a world which follows its own laws: or—and this is the alternative with which we are concerned — men learnt to find GOD much nearer, concerned in the closest possible way

with the world's growth from within. God, in fact, was found to be immanent in the world.

Formerly we looked for God's special providence acting in certain gaps of the natural order, the gap say between the ape and the man: or the gap which was supposed to exist in law with regard to the weather: but science showed men their mistake, and the gaps for God's special action appeared to be closed, and were in a sense closed.

This change in human knowledge meant a readjustment of our ideas with regard to the Divine methods. It did not mean more. The old ideas were not false so much as inadequate.

No doubt the effect on some people of this change was to make them agnostic: but the effect on theology has been good: for it brought man to a realization of the nearness of God, and the sacredness of the natural world.

At the same time, even within the circle of believers, a process of this kind involves certain dangers and certain confusions.

Danger arises from the fact that people are dazzled with the light of new knowledge,

and become absorbed in what they have so newly discovered.

Confusion arises from the fact that people have not adapted the new knowledge to the old fundamental truths, and do not know quite where they are: for example they do not know where, under the new conditions, the action of prayer comes in.

Now is it not the case that in the new psychical movement, we are going through a process akin to that of which I have just been speaking? Do there not arise the same questions of the relations of GOD'S providence to natural law: do we not get the same closing of gaps: and the same discovery that GOD is working from within? Take, e.g., the case of a person who believed quite simply in the miracles of Lourdes: (this is perhaps an extreme case but the argument is the same in other cases of special Divine action): such a person, it is very possible, may see in the light of new knowledge that such cures can be accounted for by suggestion: that is to say, that what before he believed to be effected by grace, he now believes to be effected by natural law.

What is this but the closing of a gap in which he had been accustomed to look for Divine interposition? And what will be the effect upon the man?

This new knowledge requires to be harmonized with religion, and in the process of harmonizing will arise the danger and the confusion already alluded to.

Picture for a moment what the state of mind of the man will be. GOD has been pushed out from the gap, and the place has been taken by a psychical process. It is possible that he will lose GOD here, and his faith will be gone: but if this is not so, if his faith is strong it is necessary for him to readjust his ideas. In the first place he will realize that GOD works *in the natural law*, it is the Divine method to work by growth from within: far from losing GOD in the closing of the gap, he will find Him closer than before.

To put this rather differently: that which before appeared to be within the kingdom of grace, now appears to lie within the kingdom of nature: the divisions between sacred and profane are seen to be mistaken, and must be reconsidered.

Nevertheless, in the process of readjustment, difficulties arise.

Now that the direct Divine interposition is gone and the Divine is seen to be working from within, the man is fairly puzzled to make out his relation to God: where are his old dependence and trust gone? before he looked to One Who was above and beyond him: now he directs his attention within himself. Where then is God? which is the man's own self, and which is God? where is grace, personal intercourse with God, if suggestion is taking its place? How is he to get power? by calling forth the Divine within him, or by praying to God beyond him? What, in fact, is science and what is grace? where does one begin and the other end? or is there indeed any difference, and if so in what does the difference consist?

All these things press for answers.

Again, the man is in danger of reaction. He has learnt to find God immanent in the natural order, and if he is not careful he may be so absorbed in this great wonder, that he may stop there and lose the vital truth of God's transcendence: the truth that God is

greater than all His works, that He is an Eternal and Infinite Person.

Now, I should like to submit to you the question whether confusion and danger of this kind has not to be considered in the present day?

To take the danger of reaction. In proportion as the kingdom of grace passes over into the kingdom of nature and law, so surely does a tendency to pantheism arise.

Directly we accentuate the indwelling Divine Presence in the world to the exclusion of the Divine Personality which transcends the world, we are becoming pantheistic.

Let me quote one or two instances of the tendency to which I am referring.

Troward, in his Edinburgh Lectures on Mental Science, tells us that underlying the cosmic scheme or universe there is a primordial substance, to which he gives the unfortunate name of "Atomic Intelligence." This "Atomic Intelligence" is contrasted with "individual intelligence" (i.e. man): it is a purely impersonal element upon which we men can impress any recognition of

personality that we will. It has no "*intention*," therefore it is "*impersonal*." . . . From this individual point of view the universal creative power has no mind of its own, and, therefore, you can "make up its mind for it."

This surely is not Theism but pantheism. It gives us Spirit depending on man for its personal existence: it gives us no GOD to look to, no Person above and beyond us: it may give us natural law, it cannot give us the life of grace.

To take another instance.

Mr. Ralph in his pamphlet *The Law of Psycho-Therapeutics*, after speaking of the objective mind goes on to speak of the subjective. He says of it, "The Materialist calls this central intelligence 'Nature.'" Hæckel called it the "Tissue soul"; the spiritualist calls it "GOD"; the psychologists have named it "the subjective mind."

Here, again, there seems a danger that people may be led, to say the least, into pantheistic thought—thought, that is to say, which confuses GOD with His world. If there is one thing that the Christian spiritualist does not mean, it is that the *works* of

God can in any true sense be called *God*. God is not to be dismissed, as it were, in terms of our own mind; and if He is so dismissed, He is also annihilated.

In Professor James' *Varieties of Religious Experience*, we find allusion made to the same kind of correspondence between the subjective mind and God: between psychology and religion. The process of letting the subjective mind work, and the process of letting the grace of God work are allied: "Man's extremity is God's opportunity," says Professor James, "is the theological way of putting this fact of self-surrender: whilst the physiological way of stating it would be "Let one do all in one's power, and one's nervous system will do the rest."

This is really alarming language: but it is qualified later on when he says, "If the grace of God miraculously operates, it probably operates *through* the subliminal door." This word "through" makes the whole difference: it betokens a real difference between the grace of God, and the subjective mind. As Christians we are not bound to any special method; what we are bound to is the fact that the

grace of God and the subliminal self are not one and the same.

This *real difference* is, in fact, the key to the whole position. God, we hold, is transcendent —Personal—with all that that word Personal must mean when applied to an Infinite and not a finite Being. God is not my personal sense of "I": on the contrary God is the supreme "Thou" to me.

And therefore there must be no confusion between the creature and the Creator: no confusion between God indwelling the natural order, and God dealing personally with man. No confusion between science and grace. Science belongs to nature, grace belongs to personal intercourse between the Divine and human.

With all the gaps that close there is one large gap, and that the most important of all, which we believe will never close or be invaded by natural law; the gap—it is a gap from the point of view of science—in which man is in direct personal communication with God Himself.

Ultimately and really there need be no confusion as to the boundary lines between

grace and science: there will always remain a real distinction between the natural order and the personal order,* even though the two may melt one into the other.

Now we must turn for a moment to the other point of which I spoke at the beginning:—that science and grace go to form one harmonious and uniform system, and as such are one. We can get behind the necessary distinction between the two to a region where both are on one plane: where everything is seen to be part of one great whole: where the profane becomes sacred. Hitherto we have been enlarging the kingdom of nature at the expense of the kingdom of grace: but there are one or two reasons which make this shifting of the boundaries between the one and the other quite harmless for, and indeed advantageous to, the cause of religion.

In the first place we see the universe to be, as I said, one great whole: from the lowest to the highest there is one continuous ascent throughout the creation of GOD: in which there is no quarrel between one part and another:

* I am aware that it is open to criticism thus to put natural order in opposition to personal order.

and no fear as to whether a particular action belongs to one or another: laws of nature, laws of personality, and laws of personality in union with the Divine Person, these are the Divine methods; they differ one from another, they give and take to one another, but they are all divine. In nature we use natural laws, in personal life we use personal powers, in the spiritual life we use personal powers vivified by prayer or sacraments, and so on with Personal powers greater than ourselves. Grace, then, is nature at a higher point; there is one continuous ascent in the creation: for this reason we need not fear the shifting of the boundaries: if in consequence of new scientific discoveries the natural powers are seen to be enlarged, we remember that they also are divine: while more strongly still we need not fear, inasmuch as there seems no danger of exhausting the powers of personality: the tendency is rather the other way.

In the second place, we need not fear the shifting of boundaries: because the interpenetration between personality and nature is very close. At the present time we are looking to see how close. For this we look

partly to scientific men, partly to the saints: the former tell us about natural personal powers, the latter tell us of the power of persons in communion with GOD.

The power of personality over nature, that is the point. Not long ago scientific men tried to take miracle from us; now it seems as if they may be willing to give it back under a new name, that of personality. If they give us back miracle under the name of personality, it will mean that certain facts, as we hold them to be, which before appeared to be incredible, are now seen to have a cause, namely, personal agency, which can be recognized by the scientific men: and they are therefore ready to believe the facts. This perhaps will cover some of our Christian miraculous ground: while if they will then allow that we are reasonable in allowing a further point, namely, the action of *Divine* Personal agency, we shall have ample provision for covering the whole field of our Christian miracles.

To give one or two extracts from scientific experts:—Professor James* speaks of a pos-

* *Varieties of Religious Experience.*

sible reunion between scientific facts and religious facts; "the divorce between them," he says, "may not be as eternal as at first sight seems, nor the personalism of the world be a matter so irrevocably outgrown. . . . The rigorously impersonal view of science might one day appear as having been a temporarily useful eccentricity. Even the stigmata of S. Francis may not be a fable."

So also Sir O. Lodge* suggests a scheme of things which would fit with the idea of a scientific GOD. First of all we have GOD acting everywhere, in and among, and of the whole scheme of things; not working by intermittent personal interference, but through agents. We are GOD'S agents, we can help: some kinds of prayer we can answer: we can alter nature, not by breaking laws, but by obeying them. Then again, he says, may we not be surrounded by a cloud of witnesses, who also are agents of GOD, and can answer prayer in the mental sphere, as we do in the physical? Through all the energizing Spirit runs. To the LORD we pray, but the answer may come in ways we do not know: and

* *Ideals of Science and Faith.*

"there must always be a Higher than ever we can conceive."

This is a scheme which Sir O Lodge considers a satisfactory one; and it appears to give us back prayer and miracle in terms of the orderly action of persons, angels, and "that Higher than ever we can conceive."

According to his plan we get a continual advance; nature, man, angels, GOD: and a corresponding advance in power: let us say from the natural to the personal, then to the personal that is also spiritual, then to angels, up to GOD Himself.

Thus if we take a large enough view, we find the apparent hard and fast division between science and grace melts away before a scheme of things which is far grander; each are divine and perfect in their own sphere, while grace is the crowning point and the crowning power which belongs to the highest development in creation.

In conclusion, may I apply the result of what has been said to one practical example?

How will such a scheme as this affect *Intercession*? Intercession is one of the things which has to be readjusted to the new

relations of science and religion: and in the process there is danger and confusion.

A man who before had recourse to prayer, may now conceivably have recourse to a psychical process, say, of healing. Where, then, is the old relation between his soul and GOD gone? Is GOD to be left out? Is He only to be found within in the newly-found methods? Is prayer to go altogether? If not, where does one begin and the other end?

We have prepared the answer to all this. Prayer in sense of petition can never go, for it belongs to the personal intercourse between the soul and GOD; it calls forth more than suggestion, and more than the spiritual power of the man who prays; it calls forth the Personal gifts of GOD: the spiritual power of the man in union with the Supreme power. That gap, we saw, can never be closed: or filled in by natural law. Again, prayer is part of the scheme which is one great whole, it belongs to the region of religious personality: while suggestion belongs to the region of natural personality: both belong to the Divine methods. We should thus use suggestion in its proper place, and prayer equally in its

proper place: both being Divine, though prayer is at a higher stage.

The result, I should suggest, might be something as follows:—A mental healer's work may be done without prayer, just as a non-religious man can learn a language: while a mental healer who prays may bring into his prayer, consciously or unconsciously, an element of suggestion. You cannot, of course, here or anywhere else, draw a hard and fast line between the one and the other. May I call this position one of a maximum of suggestion and a minimum of prayer or grace?

Then most of us not being mental healers, we shall have perhaps a certain amount of both suggestion and grace: our prayer, I mean, may not be clear of suggestion whether we know it or not: while the power of our prayer will depend upon our spiritual capacity and the gift of God.

But there is a further stage: when in the saint we get a minimum perhaps of suggestion and a maximum of spiritual life: the man who is in union with that "Higher than ever we can conceive." Who can say what that

means? History tells us partly what it has meant.

There is one more combination to be described. The combination of saintliness and psychical powers. Theoretically, it seems as if this would be the climax of power in intercession. Such an one will have the powers of nature, of personality, of spirituality, of the grace of God, all with and for him.

This classification is, of course, a mere hard theory, and no hard theory is ever a living truth: but put together in this way, it may possibly make to some minds a clearer ground plan, or even hypothesis from which to work out a ground plan.

A ground plan is all that it pretends to be, a starting-point from which to think out the relations of suggestion and petition. It appears superficially easy enough to say with the sceptic, "Prayer is all a mistake, you can explain it in terms of suggestion"; or with the unthinking Christian, "Suggestion means nothing to me, prayer is the exclusive means of obtaining God's gifts." But neither of these will really satisfy the thoughtful mind.

At the same time we are not concerned

with defining exactly the precise content of any act of prayer, it is a complex state, like every other state of mind: pure petition it may be as near as possible, or it may be a spiritual uplifting of suggestion in the direct Presence of GOD.

In the case of the two or three of whom it is said that their requests shall be granted: we come upon a real question. It seems very much akin to the combination of people which is found to be advantageous from the scientific point of view of suggestion. Is this Divine command, then, to be considered on scientific grounds, or on spiritual, or on both? I should venture to suggest, on both; such a view would be compatible with all that this paper contains. That the concentrated prayer (taking prayer in a wider sense than petition) of several people should, according to natural laws, bring a real effect belongs to the Divine method: but beyond that lies the petition pure and simple, and there too it is not difficult to conceive that GOD is willing to bring greater things to pass, in view of the greater request from, and the greater capacity of, those who

ask in His Son's name—the greater here meaning the greater number. Therefore this Divine injunction may be taken in a double way.

In the case of healing by our Lord, in the Gospels we come on the same question. "According to your faith be it unto you." Yes, but we do not wish to dismiss this under the term suggestion, though the tendency now among some Mind-curers would be to do so: we acknowledge the scientific truth but emphasize the further gift from the Divine Hand, which is *given* because the faith of the recipient makes them worthy of the gift. Together with the faith of the recipient we find the "*gift*" of the Master: "I will, be thou clean." Again we emphasize, together with the injunction to heal the sick, the "*authority*" given, the "*power*" over unclean spirits, and so on.

Faith is not all, nor the state of mind of the sick man all, nor is suggestion all, beyond all that there is the gift of the transcendent God. Beyond the region of scientific truth there is the region of the spiritual kingdom of grace.

II

THE CHURCH AND HEALING

Has the Church anything to say in this matter of healing and mind-cure? Has it anything to do with the subject, or is it quite out of its domain?

Surely it is not out of its domain. It is true it may be quite unwise for the Church to plunge, as such, into a region of science which is as yet not developed and not understood. In the same way the Church, it is held, should be non-political, and not mix itself up with party politics. In spite of this, however, when matters of principle, or matters of religious principle are at stake in the country, the Church has its place, and its right to speak. It has criticisms to make, and it has also its own standard of right and wrong, good and bad to put before its members.

Something analogous, though not entirely analogous, to this is the Church's position with regard to healing. It is not primarily

concerned with scientific questions whether of physiology or psychology, those it must most certainly leave to the scientists. But eventually, and in proportion as these scientific truths are developed, must the Church assimilate them. In such wise does it always act. The principle of evolution was at one time a terror to the faith of many, but the Church has been busy assimilating the truth of it; not unguardedly nor hurriedly, but advisedly, seeking to know what was GOD'S own truth in it. Again, the same thing is happening with regard to Biblical criticism. This criticism is still a terror to many, but the Church is once more busy in adjusting its ideas to what is true in it, and guarding itself from what is merely destructive: confident that it can only forward GOD'S cause in the world by searching out the truth in every matter: supremely confident too, that no mere rationalistic battering rams can eventually injure the dominion of the HOLY SPIRIT, and the Church which is founded upon a Rock.

Now again with regard to healing. Upon the same lines the Church must be ready to

assimilate scientific facts, in proportion as they become sound, recognized, scientific facts, though not before. It must have an open mind for the truth of God wherever it may be found in nature. But that is not all. The Church must guard itself and its members from every particle of teaching that is destructive of their essential Faith. Of course the whole struggle and difficulty and question arises in striking a true balance between the two: on the one hand, that the Church has an open mind ready to adjust itself to science and to see the Divine in it; and, on the other hand, that the Church guards devotedly fundamental belief.

The lines on which it seems the Church should work with regard to healing are some such as these. First, accept mind-cure, physical healing in proportion as the sound scientific mind accepts it. Second, see that while the Church adjusts its mind to these truths, it allows no follower of its own to lose his creed, to think more of man, and less of God, to neglect the common life of the Church, or to lose himself in mazes of pantheism, or, perhaps worse, in mazes of

spiritism. It is easy to see the difficulty of carrying out these two essential lines of action, but easy also I think, to see that the main theory that it should do so is right. It is a great thing even to have a theory, though we may fail to carry it out in due proportion.

But thirdly, and chiefly, in this matter of healing the Church has a department of its own. In the case of politics we noted that the Church had its occasions for speaking its mind. Still more it has its occasions in the matter of the Bible, for apart from all the questions of literary criticism, lies the *spiritual purport* of the inspired Book; and there the Church has its own dominion, belonging to the spiritual kingdom, visible to the spiritual eye.

Equally the Church has its spiritual kingdom with regard to healing.* Above or behind or apart from mind-cure, we believe in *spiritual cure*—the power of the Divine life brought to bear on body and

* Cp. the Guild of Health pamphlet, *What is the Purpose of the Guild of Health?* To be obtained from the Secretary, All Hallows' Vicarage, Courthope Road, N.W.

soul; the power of saintliness upon disease: or again, the power of the sacramental life upon disease.

The very existence of the practice of mind-cure is a trumpet call to the Church to be more alert in its own spiritual kingdom, to call forth its treasures. To pray more faithfully, to lay hands on the sick, to administer Unction and Eucharist: in brief, to apply the Church's life to illness of body as well as mind. And this at the present time for the reason that science is shewing the intense correspondence of the body to the mind, and because others outside the fold are active and are drawing the sheep from the fold. Yet not to lay down the law as to how far the cure should go, upon that we cannot theorize, neither in the past could we declare precisely how far medicine went and how far prayer. Nor, again, to hold any individual responsible for either being cured or not being cured; that is wholly repugnant, and terribly false to experience. But rather to realize that disease and pain *as a whole* should be attacked in the name and in the power of JESUS CHRIST: just as

moral disease of the soul is so attacked. For what sin is in the soul, disease is in the covering of the soul, namely the body. The paralytic man received healing; both in the soul forgiveness of sins, and in the body—the material expression of the soul—healing of his disease.

We, too, look to the Church for help in body as well as soul, for spiritual bodily grace as well as for spiritual gifts for the soul. We look not only to mind-cure, but to the power of the inspired Church for spiritual healing.

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